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reading would violate a well-known rule as to the use of *huiusce*. On Andr. 483, nothing is said about the interesting reading *istam*, through Donatus has it and it occurs in the Bembinæ scholia. In Andr. 702, both Tyrrell and our editor have failed to note that the Mss. give *fortis* to Charinus. In Andr. 787, the question whether *non* or *ne* is to be read must depend on the choice of *credes* or *credas*, which is not discussed. On Andr. 857 Dziatzko should be added to the list of those who accept *veritas*.

To sum up—the work will certainly be found very useful to those who want annotations on all the plays of Terence, but it embraces a faulty text, contains numerous errors in details and must be used with caution.

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PHI BETA KAPPA

The significance of the three Greek letters which form the title of the Phi Beta Kappa Society has long been a matter of public knowledge. Even the uninitiated may consult the published catalogues of this and that chapter where *Φιλοσοφία Βίου Κυβερνήτης* appears in print. Many things relating to the Society which were not originally included among its secrets are now withdrawn from the knowledge of men simply because no tradition has survived. This is but natural in the case of an organization that has had such a peculiar history as has the parent chapter of the Phi Beta Kappa Society. Founded at William and Mary College in 1776, it early entered upon a period of suspended existence that lasted until 1849. Under the circumstances it is not surprising that the early history of the Society has been of late a subject of learned investigation. In consequence of this investigation much more is now known about the beginnings than was known, for example, thirty years ago.

So far as the present writer has been able to learn no tradition remains as to the man who expressed in Greek the sentiment adopted by the founders as their motto. Much less is there any extant information concerning the mental processes by which this unknown thinker reached his result. This latter subject is a legitimate target for philosophical conjecture. My present purpose is to present such a conjecture.

I advance the thesis that the unknown charter member of the Phi Beta Kappa Society was familiar with Cicero's Tusculan Disputations, and that Cicero's exclamation *O vitæ philosophia dux* (5. 2. 5) was in his mind when he framed the motto; and, further, that this unknown student was familiar enough with Plato to be able to think of the *τέχνη κυβερνήτης* as typifying leadership *par excellence*; and, finally, that under Platonic influence this Ciceronian expression was rendered into its present

Greek form, and became the Society's motto.

If the above conjecture is correct, we recover a pleasing picture of this colonial student who was not unfamiliar with his Cicero and his Plato. Not only did he do well to turn back the Latin sentence into Greek: he did better than he knew. It would be too much to attribute to this student, whose mental processes we are seeking to reconstruct, a knowledge of Cicero's indebtedness in this particular passage to his master, the Greek philosopher Posidonius. But the fact that Cicero is here indebted to Posidonius for the sentiment *O vitæ philosophia dux* is beyond reasonable doubt. Those who desire to put this statement to the test will find a convenient collection of references in Sussehl's *Geschichte der Griechischen Litteratur*, 2. 146, N. 216. A simpler way would be to read attentively the context of the quotation from Cicero and compare it with Seneca's ninetieth Epistle, which is admittedly an important source of our knowledge of Posidonius.

It was well, then, that Cicero's *vitæ philosophia dux* should be turned back into its original tongue. The modern world presumably thinks of the sentiment as an individual's creed about his individual life. Read in its context it yields a meaning slightly different. Cicero and Posidonius were thinking not merely, not even primarily, of the individual, but of man as a social and civilized being. Philosophy is acclaimed as the guide of the race from savagery to civilization. *Bios* is here used as Dicaearchus had used it in his *History of Civilization*, entitled *Bios Ἑλλάδος*. But the modern world will not stop to dispute subtly about quotation and context. A motto is a motto; and this motto has become a winged word that makes its way alone, while the context is quite forgotten.

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A fine Roman sarcophagus in excellent preservation has been found in the Vicolo Malabarba, outside the Porta S. Lorenzo, at Rome. It is 5 feet 7 inches long by 1 foot 6 inches wide, and the cover measures 5 feet 8 inches by 2 feet 4 inches. The front and one side of the sarcophagus are covered with scenes in relief of a Roman victory over barbarians, probably the Parthians or the Dacians. One of the most spirited incidents is a Roman soldier forcing a captive barbarian to bow down and do obeisance to a youthful figure, representing either a Roman emperor or an imperial general. Other scenes represent a barbarian in chains with his wife and child; a bearded barbarian led by a Roman soldier; and a fine figure of Pegasus, which Prof. Dante Vaglieri believes to have been the standard or ensign of the legion to which the dead man belonged. Inside the sarcophagus were a skeleton, a glass vase, and a silver denarius coined under Titus.